The AMERICAN FRIEND

DECEMBER 25, 1958

Pacific School of Religion
Berkeley, California

—Photo by Harold Smuck

Young Mother of Ramallah

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

INSTRUMENTS OF GOD'S PURPOSE

The National Council of Churches Division of Christian Life and Work in the Fifth World Order Conference, November 18-19, at Cleveland, Ohio, prepared a message to the Churches in America from which are lifted the following excerpts:

"In the Lordship of Jesus Christ in and over the world, God is at work bringing all nations and peoples under His sovereignty, calling men to loyalty and obedience as instruments of His purposes."

"We believe that Christians are members of the world-wide community of the church, and as such must strive to provide within their own fellowship as well as in their common life as citizens, the kind of community God wills for the world.

Ever and again in the course of human history, evil intrudes itself on men in new magnitudes of urgency and terror. The ultimate question is not whether man can destroy himself with the freedom which he has been given by God, or whether God would allow such destruction. The ultimate question is whether, in confidence in the triumph of God's righteousness, men will live in faithful obedience to God."

"We must reaffirm our historic purpose to seek peace and pursue it with all diligence. It is not enough to deplore war and call for its abolition; we must engage and urge our country to engage without reservation in the things that make for peace."

". . . Economic changes have brought in their train radical social and cultural changes. Some are good; others not so good; still others evil. Christians everywhere must be sensitive to the changes and to their mixed consequences. More than one hundred fifty years of the Christian mission have been at least responsible for some of the present turmoil. The Gospel of Christ gives new status to every individual. Christian schools, colleges, hospitals, clinics, agricultural stations and health programs have shown millions how unimaginably better life could be for them and for their children."

"Christians in the U.S. will be most sensitive of all, though, because U.S. development of its economy of abundance - - in a world where millions still are needy and illiterate - - has given substance to hungry dreams and undeniable force to human demands. Our responsibility is heavy under these circumstances. Who has raised hopes must be ready to help. To whom much is given, of him shall much be required."

"The Church is called to mediate the love and the judgment of God to this threatened world."

"We must be far more open than we have been to the needs and aspirations and fears of other nations. We must continuously, ruthlessly, re-examine the hardness of mind and heart that comes from our too little-noted national self-justification. We must face new realities and problems with the freshness of mind that is the fruit of repentance. We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians."

COMING EVENTS

January 18-24—Peace and Social Concerns Seminar to U.N. and Washington.

January 22-23 — Exec. Committee, Board on Christian Education, Richmond, Indiana.

February 13—World Day of Prayer.

February 26-28 — Young Friends Washington Seminar, Youth Dep't.

March 12-14—Young Friends Washington Seminar, Youth Dep't.

April 23-25—Young Friends Washington Seminar, Youth Dep't.

On the Cover

This young Arab mother is a teacher at our Friends Girls' School, in Ramallah, Jordan.

Old Series, Vol. LXV. No. 26

New Series, Vol. XLV. No. 26

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board, at Berne, Ind. Address all correspondence to **The American Friend,** 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year, $3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.
Entered as Second Class Mail Matter at the U. S. Post Office at Berne, Ind.

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Editorials . . .

The Road Back from Bethlehem

The shepherds could linger no longer beside the Bethlehem manger. They had come, anxious to see this thing that had come to pass and which the Lord had made known unto them. They had had their moment of shining happiness, as they gazed upon the Babe and its Mother. Then, they had to take the road back from Bethlehem, back to the humdrum duties of everyday living. The road back is never easy. As one goes out from home there flashes on ahead of him the alluring figure of eager expectation. But, finally, expectation culminates in brief and passing experience, while eagerness subsides into spent emotion.

The first few days after Christmas can be hard. There is a sense of letdown. Candles and decorations have been put away. The hustle and bustle and pleasant excitement are gone. The Christmas tree has been taken from its place in the living room, and things settle back again as they were before. Not only have the trappings of Christmas disappeared; there can be the temptation to feel that the mystery and hope and radiance of the whole Christmas gospel have faded and become tarnished.

But this was not so with the shepherds. We are told they returned, "glorifying and praising God for all the things that they had seen and heard." The exaltation of the moment when they had looked upon the Babe remained with them. Two things contributed to this. In the first place, they felt that for at least a little while they had been in the very presence of the Lord of Lords and King of Kings. The path they took back to their flocks may have been rough, and the skies overhead may have been dark and heavy, but within each one was the exhilarating conviction that something new and unusual had taken place, and that God had come to dwell among men. The heavenly music could fade, the light could disappear, even the Child Himself could grow to maturity and die upon the Cross, but with them was the sense of God-at-hand, bringing an inner peace that could not be disturbed by outer circumstances.

In the second place, they felt they had seen and received God's Gift to man. This may be the heart of the Christmas story we want to emphasize. The coming of the Christ Child did not constitute a demand. Rather, it is a gift. It does not say, "Do this," or, "Go there." But it does say, "Here is God's great gift to all people. Its words are not 'Do' and 'Go,' but 'Come and receive.'"

This gift makes possible an inner transformation, cleansing the heart and will, providing opportunity for the "life of God in the soul of man." It offers strength to meet each day's demands. It penetrates into the secret places of the heart where lie coiled the springs of being and gives power for a new and holy way of living.

The shepherds went back by the same way that had taken them to the manger; they returned to the same tasks. But they were different people. They had met God and they had accepted His Gift. Life could never again be the same.

—Murray Johnson

Murray Johnson, for fifteen years minister of First Friends, Marion, Ind., Meeting, formerly served Union Street Friends, Kokomo, Ind., and earlier was Superintendent of North Carolina Yearly Meeting.

Views of the News — At the Turn of the Year

There is a kind of tender grace that permeates the Christmas season and the turn of the year. These days evoke memories of faces, names and days. It is as if each lighted candle brought quietly into view and touch some cherished experience, now but an enshrined memory. Our thoughts and prayers have reached back even to Bethlehem and made history a living, bright and inspiring experience.

Yet our feet stand within today. Our work and our plans rest very much within the years which history has handed to us and which we in turn will hand, for better or worse, to those who follow us. It is well therefore to look through sensitive eyes at the great events of our time and try to see them in eternal focus.

* * * * *

Most of us have not understood the concept of the "fourth dimension" in space. We have been willing to let the "Einsteins" of our age state and answer the question in terms unfamiliar to the rest of us. Now that our minds move into the space age, dimension itself seems to have less meaning. What can it mean, out in the black inter-stellar distances, to speak of inches, miles or even light years, of length, breadth and height? The immensity of it all staggers the mind and stifles our usual vocabulary. One might well wonder whether an entirely new dimensional vocabulary is required when we get out and beyond mere earth-extension concepts.

Before one's imagination takes distant flights he can well ask, "Whose space is it, and where are the boundaries that delineate national rights and responsibilities? Do national rights end as high as a missile can go to repel trespassers?" It has not been suggested that "Sputniks" or "Explorers" are trespassing national air rights. The farther we think into space and the more we move into space concepts the more obsolete all forbidding boundaries appear to be. The space concepts now forming may finally force us to see how superficial

our boundaries and "devils lanes" are, on the one earth under God.

* * * * *

The passing of colonialism and the great nations power over Africa territories does not entirely ease the political tensions of native peoples. Indeed the new liberation introduces problems as well. For instance what we call nationalism is not a reversion to the old tribalism; it is, if anything, a move in the opposite direction whereby tribes begin to have a common welfare at stake and the need to integrate their life. The more they undertake this the more they must repattern their political structure—in other words they move, however slowly, from several tribes to one nation. We can well be thankful that colonialism is passing, but it places new responsibility on tribes which must see their larger and mutual relationships despite inter-tribal tensions and conflicts. It is a problem not wholly unlike that of nations in their moves to common and shared responsibilities.

* * * * *

Long after the reason for certain international arrangements has passed, the system itself tends to persist. Such is that of a divided Germany and, more specifically, the sectors of Berlin. No longer are the occupiers there to punish or control a defeated enemy. Now the occupiers themselves become enemies. Neither Russia nor the Western powers would suggest that to move from Berlin would hazard a new threat of German militarism, yet that was one basic reason for occupying Germany in the first place. How to meet the capricious moves and challenges of one nation to another is not easily answered, but one principle is certain—the need for negotiation, and tireless tusseling with a view to ending all occupation. Ultimatums are poor substitutes for conferring, though seemingly endlessly, in the process of evolving answers and preventing a difficult problem from becoming a war.

* * * * *

In our national history the year 1958 will mark the advent of our forty-ninth state. We are learning and being daily surprised at the facts regarding Alaska, particularly its resources and present cultural and industrial life. Later we may have occasion to be reminded of the fact that the U.S.A. now has a common boundary with Russia. This can mean good or ill, but as a fact it is significant. Whether the Hawaiian Islands shall become our fiftieth state is yet to be determined. If so we shall have a nation yet more far-flung in non-adjoining territories. These may appear like the arms of empire, though technically they are solidly incorporated as constituent parts of the nation. Though certain dangers might be inherent we can only say "Welcome to Alaska!" while many of us would beckon Hawaii into the U.S.A. To add states, however, is not in itself to add tensile strength to the nation or to the cause of peace. The very distance suggests the need for spiritual reality and the extension of friendly hands across continents and seas.

* * * * *

There can be no separation between "foreign aid," rightly conceived, and our national self-interest. Whatever mistakes have been made in administration, concepts and methods are being improved. The results may not be readily seen, but that aid in various forms is a necessity can hardly be denied. A recent cartoon has depicted a congressman roundly condemning foreign aid and asserting his intention not to send millions to India. In the next breath he says that he will instead let Indians become Communists, then vote billions to kill them. That may be a caricature of a Congressman's response, but it is not far from the attitude of many who vote for Congressmen. Seen strictly from a Christian viewpoint aid is not given for the purpose of self-defense, but because it is needed. Yet history seems to confirm the essential oneness of moral principle and mutual interest.

* * * * *

For convenience in our thinking and planning we divide time into years—strangely in the middle of a season. It is a time when we may look backward, then forward, trying in some inward way to make the past effective in the future. We review a year then preview a year. All the while something called "time" flows on unaffected by the tick of a clock or the striking of an hour.

It would be well for us to think of time in its eternal dimension, in which clocks and calendars have no meaning, and in which a thought or a prayer is as indivisible as a breath. To one so meditating, God is the Eternal and our time spans are lost in his ongoing kingdom. We then begin to measure life in terms of qualities and think of their durability.

Someone has said that present day confusion in regard to values is like a store window in which a prankster has changed the price tags on the articles of very diverse worth. To think in terms of qualities is to get the price tags rightly placed and to get the true scale of values. Our greeting then might be, "A Rewarding New Year!"

—Errol T. Elliott

"If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

"So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."

From Paul's Letter to the Corinthians
Verses 17-

Quaker Men Plan Their Annual Meeting

A recent meeting of the program committee with officers of the national organization of Quaker Men produced a challenging program for the May conference, to be held May 2-6 at Springfield Meeting, High Point, N. C.

The theme chosen was "Building Friends Meetings", or putting Friends meetings in meetinghouses.

The Committee views this as a challenge to Quaker Men to take the lead in providing the meetinghouses; and more than that in securing the members, developing the leaders, and making the meeting a source of spiritual power in the home and in the community.

Saturday afternoon registration at Springfield will be followed by a picnic to which the women are invited. The United Society of Friends Women will be meeting on the same dates for their annual conference, also at High Point. This will be followed in the evening by a forceful historical pageant at nearby Center Meeting.

On Sunday afternoon the men will have their first regular session at 3:30. Music and greetings will be followed by a talk by the president, Bernard White, and one by David E. Henley on the challenge facing Quaker men today. That evening the men will be guests of the women as they hear Margaret Applegarth speaking on stewardship.

Succeeding sessions will consider current issues facing Friends around the world; what this demands of the local meeting; the Quaker Men's project in Africa (an illustrated report by recent visitors); the business man and his meeting; and helping the local meeting plan its work. The conference will close with a banquet and program at Oak Hill Meeting on Wednesday evening.

Civilization can be measured by the capacity and inclination to plan, to take into account interests that are more or less distant in time . . . The community at its best, where men of good will share the burdens and opportunities of life in mutual confidence, is both a superior type of living and a training ground for the fulfillment of the best promise of mankind . . . Family and community life provide the best opportunities for incubation of good will.

—Arthur E. Morgan

Seated: left to right, Robert Rumsey, John Compton, Norval Webb and Louis Marstaller, Superintendents or Secretaries of Wilmington, Indiana, Western and New England Yearly Meetings respectively. Standing, left to right: Marshall Sutton, Secretary, Mid-West office of Friends World Committee; Seth Hinshaw, Everett Cattell, Keith Sarver, Orval Cox, Dean Gregory and Lawrence Miller, Superintendents or Secretaries of North Carolina, Ohio, California, Iowa, Oregon and Philadelphia Yearly Meetings respectively; Glenn Reece, General Secretary of the Five Years Meeting, and Francis G. Brown, Associate Secretary of Philadelphia Yearly Meeting.

Annual Conference of Yearly Meeting Secretaries and Superintendents

Thirteen Quaker leaders gathered at Quaker Hill residence, Richmond, Indiana on Dec. 2-4 for the annual conference of Yearly Meeting Secretaries and Superintendents.

We were enlightened and strengthened as we shared ideas, materials, methods, concerns and Christian fellowship. We sought to tap the deep, spiritual inner resources of each other and as we were enabled thus to share, we came into a new sense of the presence of God and the life He imparts.

The high light of the three day period was a session shared with a group of young Friends from Earlham College who are dedicated to full-time service among Friends. These young Friends presented the group with real challenge, inspiration and encouragement regarding our future.

Matters discussed included "Renewing the Spiritual Life Among Friends," led by Dean Gregory; the Need for Quaker Leadership," led by Glenn Reece and Louis Marstaller, which considered sources, recruitment and training of leadership. Norval Webb and Seth Hinshaw sparked the discussion of the needs and program of the smaller meetings. At a "Sharing Ideas" workshop, various methods and ideas were re-told which have been successful in different Yearly Meetings, leaders being Orval Cox and Francis Brown. Landrum Bolling also shared his thinking with the group.

When the group met with Young Friends of Earlham their discussion centered around "Friends Testimonies Today," Larry Miller and Everett Cattell having the leadership. On the final morning Marshall Sutton and Keith Sarver led in consideration of the superintendent's relation to Yearly Meeting Committees and to the Executive Council. John Compton guided the closing worship and fellowship period.

—Glenn A. Reece

IN CHRIST THERE IS NO EAST OR WEST

Today was Christmas, and what a memorable one it was! This morning I worshipped with Kaimosi Friends with between 500 and 600 present for a three-hour service, some of them standing throughout the period. There was much speaking from several persons on the "facing bench" and a great deal of singing and choral speaking of Bible verses by the delegations from the 17 preparative meetings in this Monthly Meeting. There was certainly participation on the part of all the worshippers.

Before the service started, they asked me to speak, and I agreed to do so, but late in the worship. So while their service was proceeding, I tried to settle into a period of silent worship myself —not an easy task in such a situation. Finally a brief and simple message seemed to come to me, and this is what I said through the translator:

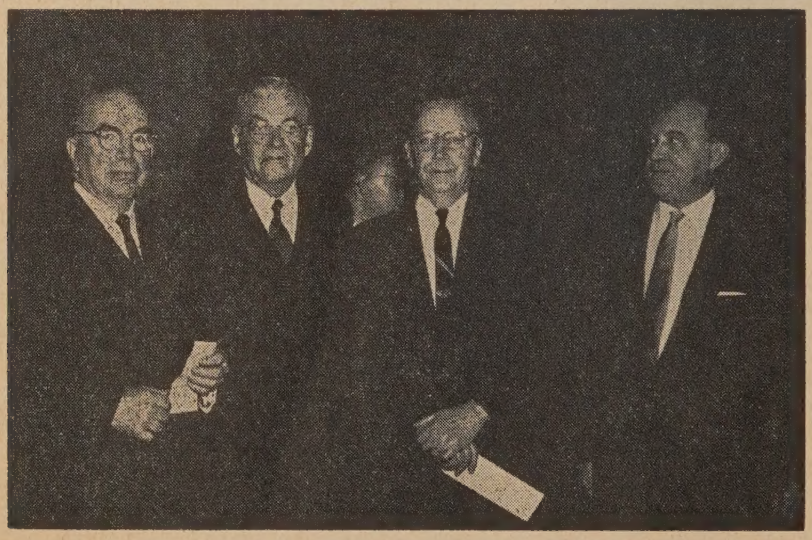
"It is a thrilling experience to worship with Friends in Kaimosi so far from home on Christmas Day. Yet in a sense it does not seem strange, for all my life I have read and heard about you, so that this is the fulfillment of a life-long dream. As we have worshipped together I have been thinking about the difficult decision God must have had when he decided to give to the world His Christmas gift, the decision as to the person and the place. He did not decide to send a black man. He chose a brown man—something in between us all. And he did not decide to send Him to America or to Asia or even to Africa. He decided to send Him to the Middle East—between us all. On Christmas Day we celebrate together God's great gift to men—in whom there is neither east nor west but one great fellowship throughout the whole wide world."

Then, together, we sang prayerfully the words of that wonderful hymn:

In Christ there is no East or West
In Him no South or North
But one great fellowship of love
Throughout the whole wide world.

Kaimosi, Kenya
December 25, 1957

From "Meditations"
by Leonard S. Kenworthy



—Religious News Service

Among principals at the Fifth World Order Study Conference in Cleveland, Ohio, in November were these four government and church leaders. Left to right are: Methodist Bishop G. Bromley Oxnam; Secretary of State John F. Dulles; Dr. Edwin T. Dahlberg, of St. Louis, president of the National Council of Churches and a member of the Wider Quaker Fellowship; and Ernest A. Gross of New York, chairman of the meeting and former U.S. ambassador to the United Nations.

THE STRANGER IN THE CHURCH

A stranger from a foreign land, afoot and lost—in Wyandotte? Hardly likely! Yet one Sunday morning in November there he was, kneeling on the floor at the back of the church. At first glance I thought him one of the Indian children's fathers, but a closer look at the dark face with its familiar mustache and the worn serape (blanket-coat) over his shoulder revealed without doubt the man of old Mexico.

Summoning the remnants of my almost forgotten Spanish (gained in an A.F.S.C. work camp six years ago), I went over and said, "Buenas dias, senor," before hastening to teach my Sunday school class. He spoke no English (though he understood some), but sat patiently and reverently through Sunday School and church. After church we, with halting questions, discovered that he was lost, with no money (he brought out a nickel and a penny to show us) and trying to get back to Mexico.

Austin invited him home for dinner, I ruefully thinking of the can of corned beef hash I had planned to open. But Della came to the rescue—how did she know?—with a dish of cranberry sauce and a plate of fried chicken. (Della Vineyard is a teacher and active Friend at Wyandotte.) So we had a good dinner. Our friend must have been hungry, but he ate, as he did everything while with us, accepting graciously what was offered and asking for nothing.

Maxima was a pleasant guest, willing to talk, interested in our children. I found that he has six children of his own, the youngest just Miriam's age and another a little older than Kirk. His oldest is eleven, a girl; when I said that children are work, he replied that when there are older ones they help take care of the younger. And he spoke lovingly of children as being our reason for working. He himself had contracted to pick cotton and beans in Arkansas to earn money for the family, and said proudly that he had sent $100 home this summer.

Several times Maxima said how much he liked our church, and spoke of how God had brought him there. He described dramatically how the "chicitos" (little ones)—the Seneca Indian School children — had met him walking down the road, and had insisted that he come with them to the church. They

ing excitedly though none could speak Spanish; perhaps they thought him Indian and tried their dialects on him. At any rate, they brought him to the church. Did they sense his need, and feel he could find help there? Indeed God works in wondrous ways. Maxima told me he could understand the church service, and though he was Catholic he felt at home in our Friends Meeting; he had a sense of God there.

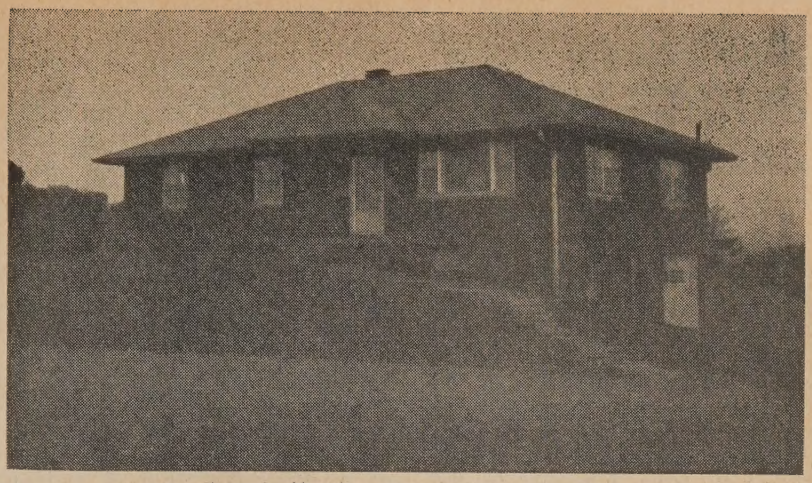
We never did fully understand how he had gotten into the predicament in which we found him. Apparently he had somehow lost the bus which was taking the hired laborers back to Mexico, and had been walking for over a week. He seemed glad for a chance to sit and rest awhile, but right after lunch he stood and said, "Ya me voy" (now I go). However, when we offered to let him sleep here, he accepted.

For a laborer with only three years' schooling (even that seems unusual for his age and economic group), he had the greatest curiosity, interest, and knowledge—especially about things Mexican. He compared the Indians here with the "indigenes" of Mexico, and was concerned to know that the children who had been so kind to him had no families. He enjoyed going with Austin to the evening worship service at the Indian School; the children were thrilled to see him again.

The next morning after breakfast, Austin took Maxima to Vinita about 20 miles away, to "catch a train" hobo style. He wore the worn blue jeans and new sweater which we had found for him and carried (besides the bundle, sombrero, and serape with which he had arrived) about $10 given him by friends in Wyandotte and a note I had written in English to explain what we knew of him. The Frisco line goes to Laredo, Texas. His passport is in order and his destination is the state of Guanajuato, not far from Mexico City. He promised to have the minister of his town (who knows English) write us when he arrives safely at home. That he may "Vaya con Dios" (Go with God) is our prayer.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." —Joan Wattles

Joan and Austin Wattles are serving under the Associated Executive Committee of Friends on Indian Affairs in Wyandotte, Oklahoma. Austin Wattles is an Earlham College graduate who has studied at the University of Pennsylvania School of Social Work and has served as minister of the Poplar Ridge, N.Y., Meeting. Joan Wattles is a Cornell graduate and an elementary teacher. They have a young son, Kirk, and baby daughter, Miriam.



Parsonage of Center Friends Meeting near Indianapolis, Western Yearly Meeting.

Center Meeting Grows in Dedication and Strength

A notable milestone in the long history of Center Meeting near Indianapolis, Indiana, in Western Yearly Meeting, was marked in October when a newly constructed parsonage was dedicated.

Although Center Meeting was established in 1860 it never had been able to provide a parsonage for a resident pastor until now. Dreams of many years took the first step toward reality last spring when ground for the parsonage was given the Meeting by Ernest and Carrie Louis.

A building committee was named with John Barker as chairman, and ground breaking ceremonies were held March 2. Kenneth Hoffman was employed as a general contractor and most of the additional labor was furnished by men of the Meeting and friends in the community.

The parsonage is red brick veneer, and is comprised of three bedrooms, bath, kitchen, and large living-dining area on the main floor. The full basement provides room for utilities, laundry room, study, recreation room and garage. Since the house is located on a hillside, ground-level entrances are provided for both floors.

The construction of a parsonage for a resident pastor after nearly one hundred years of existence as a Meeting was accomplished, Center Friends report, in answer to prayer and through unity of spirit and dedication of purpose. Center Meeting is located in a new suburban housing district, and for the Meeting to continue to serve the growing community adequately it seemed necessary to provide facilities for a resident pastor.

Clayton Fields, along with his wife and two daughters, has been serving Center Meeting for the past year and a half. A Christian business man, Clayton at first supplied the pulpit of the Meeting on Sundays. Later he contributed much time and effort toward the construction of the parsonage and then at the urgent invitation of Center Friends he and his family moved into the home in September. He now is devoting a portion of his time in addition to Sundays to the pastoral duties of the Meeting. Attendance and membership at Center are growing in an encouraging way. In fact, average attendance now is the largest of any Meeting in Fairfield Quarterly Meeting, while a few years ago it was one of the smallest.

The achievement at Center is a demonstration of what can be accomplished in a comparatively small meeting when Christian concern, dedication and unity of spirit are combined in a practical program of progress and outreach.

Quaker Work in Kenya

By Howard Bradley

Hardly one of the boys had ever seen the sea, five hundred miles away, and it was eighty miles to Lake Victoria, whose waters cover nearly as much space as Ireland. Yet, they were keen "fishermen," out to emulate the disciples as "fishers of men."

The boys were students in the new Friends Secondary School at Kamusinga, on the foothills of Mount Elgon. They were brawny fellows, aged fifteen to twenty, six feet and over in height, all dressed in khaki shirts and shorts made by the school tailor and having as a badge a heraldic leopard designed by a well-known African artist. For this is "The place of the leopard."

As my wife and I entered the grass-thatched, earth-floored meetinghouse in the half-light at sunset, we found gathered sixteen "fishermen" conducting their own quiet service of prayer and Scripture reading. Thereafter they discussed plans for going out to conduct Sunday schools in primary school buildings of various mountain villages.

Under a master's advice, they decided to adopt a common lesson course in the vernacular, available in booklet form. After this, an invitation was given to send one of their members to a week-end training conference. From their very lean purses, they started to subscribe towards his train fare.

We were interested in seeing the thirst for education in Africa. The villages in Kenya are clamoring for more and better schools. Many Primary Schools (grades 1-4) are overcrowded and under-staffed. We visited one where the younger classes were seated on the earth, with no equipment whatever. It is out of thatched or corrugated-iron-roof huts that a stream of intelligent youth flows into the Intermediate Schools, where the vernacular gradually gives place to English.

A tiny percentage of these students is admitted under intense competition into the few Secondary Schools of this great Nyanza Province. These Secondary Schools, established mainly by Christian societies, are the chief source from which responsible and balanced African leadership may be expected in the future.

The Public Enquiry into Education in East Africa, which was published under the Nuffield Foundation about seven years ago, reported unanimously that a religious basis for education is essential under existing conditions.

Tribal traditions are dragging their anchors and a new tradition of citizenship is scarcely within sight; therefore a broadly based Christian education is first priority, and the key to this lies in the quality of the Secondary Schools and Teacher Training Colleges.

Experienced missionaries are aware that an outward European pattern introduced to Africans does not provide the answer. There must grow up within an African background an original approach, deeply tinged though it will surely be by the Christian witness of previous generations.

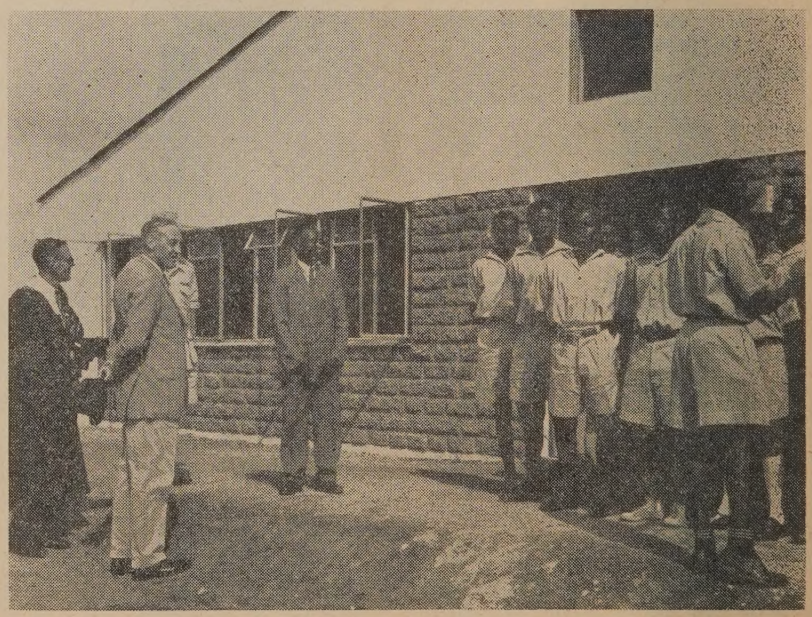
Parents in Britain and America are well aware of the explosive spirit among their teen-agers, but if they have themselves achieved a balanced outlook, they will not be unduly disturbed by the rough weather of the adolescent period. African adolescence is, however a matter for far graver concern, because the needed deep foundations in early childhood have scarcely been laid.

John Bunyan appears to have been strangely blind when he drew a picture in "The Pilgrim's Progress" three hundred years ago, of Giant Pagan as a decrepit and helpless old man in his dotage. Giant Pagan is very much alive, and in Africa today he often slips even within church doors! His European equivalent wears a different garb, but hoof and tail can be discerned there as well!

Paganism is not a system of intellectual beliefs, but a strange mixture of old social habits and customs tied up with hidden fears.

(*Continued on p.* 419)

Howard Bradley is the father of Allan Bradley, headmaster of Friends Secondary School at Kamusinga, Kenya Colony. He and his wife visited in 1958, *spending some three months in Kenya. This article is reprinted, with permission, from a longer article in Britain's "The Sunday Companion" August* 16, 1958.



—Department of Information, Nairobi, Kenya

Choir boys of Friends Secondary School, Kamusinga, Kenya, sing outside their classroom building for a party of visitors touring the school. Allan Bradley, headmaster of the school, is the man on the extreme left.

Literature in Review

"What's Right With Race Relations," by Harriet Harmon Dexter, Harpers Bros. $4.00.

What a book! Fascinating reading, it is full of factual information concerning one of our major problems. These facts are important for us to know both for our encouragement and as a deterrent to false pride and complacency.

"The only nation-wide account of America's solid accomplishments in overcoming racial injustice. The factual and positive picture presented here is based on first-hand study of present conditions." This is an excellent companion study to "Stride Toward Freedom."

—William J. Reagan

"Around an Iroquois Story Fire," by Mabel Powers, Buffalo Museum of Science, Buffalo, N. Y. Hard cover, $3.25. Paper cover, $2.25.

A fine, new printing of Mabel Power's book, originally published in 1923, is now available. Years ago Mabel Powers told these and other Indian stories widely — and became well-known as a great storyteller of Indian folk lore. She has sat with the Iroquoi around their fires, hearing tales they tell their children to teach them ways of goodness. Because she is a true friend of the Indian, the Senecas gave Mabel Powers the name "Yehsennohweh" — "the voice that speaks for us and tells our stories." This is a delightful book for individuals, schools, Scouts, Campfire groups—everyone wishing to learn something of the secrets of the woods and wonders of the sky trails.

We are called to self-denial, to be free from excess baggage, both material and spiritual.

—Kenneth Boulding

SYMBOLS OF CHRISTMAS

Gold, frankincense and myrrh . . .
Three gifts brought to the new-born King.
Frankincense, myrrh and gold
Down through the ages ring.
Myrrh, gold and frankincense,
Three Wisemen traveled afar
To the lowly manger and Christ-child
Under a Miracle Star!

—Edna Hamilton

SKY-WATCH

"Whose star? What thought of God is golden-sphered
To hide old guides? If love's creation ends,
Will this star stay? Surely our future spends
Its light too soon, and we, dread-searched, have neared
The crux of night! Yet from the first we feared
Dimness of stars and faintness of God's friends.
Is one lone brilliance all the Maker sends?"
—Alas, I searched. No multitude appeared.

And yet I believe the living womb of dark
Brings forth for God. And laborings of birth
Hurt all creation—all, yet helpless, dear,
In God's first care. How small and brief this spark,
This trembling star! how songless, still, this earth!
I praise with tears. Love comes so strangely here.

—Sam Bradley

VIA TRITA, VIA TUTA

Overhead the moon is bright;
Below the earth is white and light:
Twice jeweled—snow and moon glow covered;
Thrice jeweled—umber shadow studded;
Wrapped in silence, long snow-smothered.
All is rare: the sparkling air,
The ground that glints,
Bushes, crystal budded,
Branches, high-piled, bending low.
Stop! Before you make those footprints,
Look at lonely, trackless beauty—
But not too long! We have a duty:
We must have paths across the snow.

—Fleta Pierce Newlin

BETHLEHEM, THE PLACE OF BREAD

"The place of bread!" And here, a town well-known,
Not memorable, the silver paid for bread
Was slowly counted. Nothing much was said.
He hurried back: his young wife was alone.
She waited for his child. He heard her moan:
"Forsake me not. Remember, I am wed
In You, of You." So from her stable bed
She cried a love more searching than his own.

How far from home! No friendly woman's hands
To soothe and aid, and she was much in pain.
The child seemed loath to come. And while a sign,
A double-imaged star, held Eastern lands
In hope and dread, he broke dark bread again
And prayed: "Let him Be Yours—and doubly mine!"

—Sam Bradley

Marion's Expansion Program committee makes its plans. Shown are: John Endicott, team chairman; Philip Alber, initial gifts chairman; Richard Manwell, special gifts chairman; R. Lee Wright, general chairman. Earl Love, treasurer, and division leaders Roy Sutphin and Charles Tann were other officers.

New Spiritual Vitality With Marion's Expansion

Faced with a need for additional educational facilities as well as increased revenue for current operations and outreach, the First Friends Meeting in Marion, Ind., (Indiana Yearly Meeting) recently completed a very successful Expansion Program campaign with the aid of the Five Years Meeting Stewardship and Finance Committee Secretary, Leonard R. Hall.

The goal of $150,000 in cash and pledges during the next three years was exceeded, as average contributions by individuals and families increased 2½ times. The experience of Marion First Friends is told to help other meetings visualize their own abilities when they are faced with similar problems.

The campaign began in an intensive way the week end preceding Labor Day. By the end of September about $140,000.00 of the goal had been reached. A Follow-Up Committee was then appointed to make sure that every family was contacted, since several cards had not been returned to the Meeting. As a result of these efforts the goal has now been substantially exceeded.

This was the first such campaign that the Five Years Meeting has endeavored to direct. It was carried on as an experiment by the Stewardship and Finance Committee through its Secretary, Leonard R. Hall. Leonard spent five weeks directing the Marion Expansion Program at the request of Marion First Friends, and at their expense. There was excellent cooperation and response on the part of the working team and the members of First Friends, Marion. One real evidence of this was the Visitors Training sessions when approximately 40 men turned out to participate. Another evidence was the fine response at report meetings while the canvass was being conducted.

First Friends, Marion, has approximately 320 families, most of whom would be classified in the "middle income" group. With the continual increase in attendance and membership through the past several years, committees began to make a study two or three years ago to see what steps should be taken to relieve the crowded class rooms, and to make more adequate provisions for worship in the children's department.

Finally, after much study, an architect was asked to draw up temporary plans for an addition to the present Meetinghouse, to be joined on the northeast corner. This was done, but it was decided that before permanent plans were made the Meeting needed to know how much money could be made available for such a project. So the Expansion Program was launched.

The exact cost of the addition had not been computed, but the committee had some very competent builders who estimated that it would take $75,000 for the Christian Education addition with an adequate worship room for the children. It was then agreed that the Meeting would ask for a total goal of $150,000 to be paid through pledges in three years, one half of which would be for an expanded local budget. Slightly more than $20.000 had been pledged toward their budget the previous year.

An Attainable Goal

One of the keys to the success of the Expansion drive was the Resources Committee, whose task it was to determine whether such a high goal was possible, since it was not expected that there could be any single gifts of really substantial proportions. It was carefully explained that, to make certain the goal was realistic and could reasonably be attained from members of the church, they must arrive at some estimate of the amount each family could give if they were sufficiently interested. Each member would make up his mind what he would give after he had heard the story of the church's need.

Each family would be contacted and asked to give, from a spiritual motive on the basis of the family income, and with the realization that everything came from God. While no one would be required to give anything, sacrificial giving would be stressed. It was a voluntary program, but one in which it was hoped that each family would join to the extent of its ability, for if a church's work is to be effective there must be sufficient funds to carry it. The Resources Committee, after a careful evaluation of the membership, agreed that the goal was a possible one. The Expansion Program then proceeded.

It was stressed constantly that the Expansion Program was an act of faith; that what happens to persons is far more important than dollars; that every family needs to share a regular portion of its income; that each person needs to attend church and give each week; that those who give less than 5% of their income to the church are token givers; that people who are fully committed to Christ will give sacrificially to Christ and the church; and that stewardship is really a way of life that places the values of life in the right perspective.

A Spiritual Concern

Murray Johnson, for fifteen years the minister of the Meeting, gave unstintingly of his time and energy toward the success of the program. Recently he wrote in the "Marion Friend":

"First Friends has attained its

goal in a shorter period of time than some other churches who have engaged in similar enterprises. It has raised more money, in proportion to its members, than have these churches. It has done so, for three reasons. In the first place the project was conceived as a spiritual concern—not a mere money raising job. In the second place, with very slight exception, our people were ready for another forward going move. The idea of progress is looked upon with favor by our members. In the third place, the men engaged in pledge-securing have worked long, hard and faithfully. Credit must be given the Five Years Meeting for sending Leonard Hall to us, with his plans and enthusiasm, but before he came and after he left our men really worked and prayed. God always honors such faithful devotion with success."

Much credit for success also goes to the officers in the campaign: R. Lee Wright, Chairman; Robert Pence, Canvass Chairman; Richard Manwell, Special Gifts Chairman; Philip Alber, Initial Gifts Chairman; Earl Love, Treasurer; John Endicott, Teams Chairman; and Charles Tann, Follow-Up Chairman.

As a result of the visitation not only was the budget goal reached, but attendance has risen steadily. Increased and growing interest in the church and its work are evident. New lay leadership, especially in the young adult groups, has been developed. New members have been added. The whole church has new spiritual vitality.

North Carolina Solves A Problem

Since the resignation, nearly two years ago, of Ruth Day as Director of Christian Education in North Carolina Yearly Meeting, this yearly meeting has been attempting to find a "replacement." The replacement has come in a creative form, not in the original planning, which may well point the way to the solution of similar problems facing other yearly meetings and other local meetings.

Buford Frye, who is the present pastor of the Nahunta and Oakland Meetings, will, on June 1st, become Assistant Executive Secretary of North Carolina Yearly Meeting. The first year he will give part-time to this responsibility, while continuing his specialized Christian Education studies at colleges in the High Point-Greensboro area—High Point College, Greensboro College and Guilford College are nearby.

Within the yearly meeting he will have a three-fold responsibility: he will work with the yearly meeting Christian Education Committee, with the Young Friends Activities Committee, and with the Board of Directors of Quaker Lake. The summer months will be devoted largely to camping activities at Quaker Lake, and the other nine months he will devote to Christian Education and Young Friends work.

Springfield Sesqui-Centennial

Members of the Springfield Friends Meeting near Wilmington, Ohio, are planning a sesqui-centennial celebration, 1809-1959. The programs will begin on Friday, Sept. 4, 1959, continuing through Sunday, Sept. 6th, at the church.

Friends who settled Springfield Church community came from North Carolina and named their new meeting for their home meeting back South. Many Friends who came to Springfield then moved on west in the early years. Henry Harvey and Zachariah Dicks are two well-known early Friends who went west from Springfield. The committee would like to hear from any Friends who have information, stories or any connection with past or present Friends of Springfield Meeting of Ohio.

Please communicate with: Ruth Hadley, Jane Madden Bevan, Myra Harvey Probasco, or Lucile Fisher Hadley, all of Clarksville, Ohio.

Correspondence:

Ministering to Others

To the Editor:

American Friends have so many blessings to share with those who have not, and the sharing can be such a blessed experience that it is somewhat of a mystery why more of us do not seek the blessing that ministering to the need of another brings to our lives.

We read with much interest the story of Hopewell by H. Stanton Baily. It is gratifying to learn of Friends who will not be defeated by circumstances. One of the best ways of growing is being pursued by Hopewell, that of sharing responsibility for outreach.

The Lord has surely lifted us up that we might be a blessing to others in the human family. Shall we be about our Master's business, with joy in our heart that He has given us a little place in His service?

Lloyd and Myrtle Cook
Earlham, Iowa

Will Friends Hear

To the Editor:

A few days ago I received a moving letter from a Friend of Cuba Yearly Meeting . . . I am begged to circulate the word (of the tragic situation due to war in Cuba) among Friends so that they feel moved to do something about the sufferings in Oriente Province.

We have received appeals for Friends relief toward the victims of the Civil War in Lebanon. Now we have an appeal from Friends closer home. I hope we will hear it and do something about it.

Domingo Ricart
Lawrence, Kansas

Quaker Work in Kenya

(*Continued from p.* 412)

The lifting up of Christ means the chasing forth of demons, not by magic spells, but by letting the Light of Truth into the inner chambers of imagery. This Light will reveal the real relationships of life which bind men together, and so build up a sense of the Christian family in Jesus our Saviour. Young Africa is learning, not without difficulty, that the acceptance of the Gospel is entirely inadequate unless it involves the transforming of family relationships and the placing of women alongside men, and not in inferiority.

Not only is the living Voice sounding today: "My sons, you have stayed too long at childhood's quarrelsome games. The time is come to put off childish things and to grow up into men." The new manhood will not leave Christ upon the fringe, but will set Him in the midst of our confused and conflicting lives. And though some thoughtful people are lamenting the speed at which the New Age is rushing into Africa, and indeed through the world, and though the speed is quite out of our human control, it is not out of God's control.

Christ our Saviour is the Lord of Time: this is the time in which He has called us to live, not in a past of regrets, nor in a future of fantasy, but **today.** Christians, above all, dare not live in the past, because they have the promise for every new age that the Lord is with them.

Friendly Life — Far and Near

"OUTREACH" has been the key-note of recent action by First Friends of Richmond, Indiana. At their November Monthly Meeting they assumed the major costs of sending two new missionaries to Africa under the American Friends Board of Missions. David and Ruth Hadley, who belonged to the Oak Grove Friends Meeting near Tellico Plains, Tennessee, where David Hadley has practiced medicine for the past three years, are leaving in January for work in Kenya, East Africa. David Hadley, who is a graduate of the University of Pennsylvania Medical School, and Ruth Hadley, a graduate of Hartford Seminary, will work in their respective fields of medicine and religious education for a four-year term.

* * *

LINCOLN SCHOOL, PROVIDENCE, is celebrating its 75th Anniversary with several important events. The outstanding mid-winter event is on Wednesday, January 28, when Dr. Millicent Carey McIntosh, President of Barnard College, will speak on "The Future of the Independent School." The Trustees are entertaining at dinner before the talk in honor of Dr. McIntosh.

* * *

A CALL to a Meeting for Worship and to Seek Guidance in the matter of our Country's missile program went out from Pacific Yearly Meeting for the Sunday before Christmas "hoping that our hearts will be tender to welcome any way that our Heavenly Father may open to us to help make His love incarnate among men." Following worship, Friends considered ways of showing forth in deeds the depth of their conviction and light. Friends were invited to meet in Lompoc, California, and many others joined in wherever they lived.

* * *

"THE LIGHT WIND OVER", E. Merrill Root's latest volume of poems, has recently been published by the Golden Quill Press of Francestown, N.H. One reviewer in the New York Times wrote, "He talks a more vigorous and highly colored language than Whittier. His best poems combine a reckless poignancy of metaphor with a temperate simplicity in the ground-work of meaning and music. They convey an impression both of romantic originality . . . and of classic poise." Edwin Markham has said that his imagery is the finest since Emily Dickinson.

* * *

WOOLMAN HILL, in Deerfield, Mass., was founded as a conference and retreat center some four years ago. Now, in its fourth winter, it is used almost exclusively by Friends organizations. As it increases its services to groups concerned with Quaker principles, it increases its services to the local meetings and their educational programs.

* * *

A "COVENANT OF OPEN OCCUPANCY" has been entered into by the Ann Arbor, Mich., Friends Meeting, wishing to align themselves with other churches in their community who are endorsing the Covenant which was prepared by the General Assembly of the Presbyterian Church, through its Department of Social Education. Friends, in supporting this covenant, support one another and all who refuse to conform to racial discrimination in housing; make known to neighbors, should there be a tendency toward panic selling, that they will not sell their homes to escape racial integration; make known that they will welcome into the neighborhood any new residents of good character, regardless of race, creed or national origin; discuss thoughtfully and sensitively with neighbors the significance of open-occupancy-housing; and encourage neighbors to enlist themselves to similar action.

* * *

TWENTY-ONE FRIENDS WOMEN are better informed about world affairs and the work of Friends since attending the Seminar of the United Society of Friends Women at the United Nations on November 10-12. Eight Yearly Meetings were represented: Lucile White and Helen Dawson from Baltimore; Rosemary Holloway, Oneita Jefferis and Elizabeth Tuttle from Indiana; Helen Knight and Edith Versteegh from Iowa; Mabel Bailey and Grace Luder from New England; Vesta Stanfield and Dorothy Williams from New York; Janetta Hill, Marie Hooker, Marian Murchison, Helen Stanfield and Mae Tomlinson from North Carolina; Helen Hollingsworth, Eurah Marshall, Helen Woodard, and Ruth Castle from Western; and Louise Bauman from Wilmington Yearly Meeting.

Virginia Williams, who serves with the Quaker Program at the United Nations, had planned a tour which included seeing the U.N. building, interviewing Mr. Joseph McCabe on "technical assistance"; Mr. Turkson, a member of the Mission of Ghana; and Mr. Mirghani, representative from Sudan.

One highlight of the New York seminar was the tea at Quaker House for Rhoda and Jotham Standa, members of East Africa Yearly Meeting, who were serving as members of the 13th General Assembly Quaker group. Also present at this tea were Gladys and Fred Jones from Jamaica.

* * *

ASKING THE U.S. GOVERNMENT to apply the principles of the United Nations Declaration of Human Rights to the settlement of confiscated enemy property controversy in the United States, a group of U.S. citizens is appealing to John Foster Dulles to use his influence in complying with the U.N. Charter.

Our government still deprives an estimated 300,000 German and Japanese private citizens of their property located in the United States, although the war has been over for 13 years. The U.N. Declaration of Human Rights speaks clearly: "No one shall be arbitrarily deprived of his property." (Article 17). Clarence E. Pickett, for many years Executive Sec'y of the American Friends Service Committee, is on the private, non-partisan Committee seeking justice on this matter. Among committee members are Rabbi Abraham Cronbach, Judges Learned Hand and Clifton Mathews, Bishop Wilbur Hammaker, Msgr. Donald MacLean, Francis B. Sayre, and William Ernest Hocking.

Friendly Fellowship

West Newton, Indiana—Jotham and Rhoda Standa were welcomed to the West Newton Friends Meeting on Dec. 7th, during their meeting for worship. . . . This year the Sunday School collected school supplies for Friendsville Tennessee, where there are many needy families.

* * *

Takoma Park, Md. — The Adelphi Friends Meeting recently approved the establishment of a fund to finance attendance of members at seminars and conferences next year. A committee of four, one each from Finance, Social Order, Peace, and Ministry and Counsel Committees will administer the fund.

* * *

Clemons, Iowa — This Monthly Meeting has agreed on a program of expansion, which will include setting up a building fund. A Promotion Committee was formed, made up of two members each from: the Men's group; the Women's group, the Youth Group and the Monthly Meeting. The Promotion Committee will appoint a Building Fund Treasurer and will be responsible for

publicity and planning how to raise money for the Building Fund.

* * *

High Point, N. C. — At a called Monthly Meeting in November, Springfield Friends approved the purchase of lot and house just across from the minister's home. With this 50 x 150' lot now theirs, the meeting owns a sizeable block of real estate. The house on the property, which is in good condition, is to be the residence of the custodian. It is gratefully reported that the co-owners, members of the meeting, accepted the meeting's offer for the property at an amount well below what had been invested in it.

* * *

Baltimore, Md. — Appraisal Day for Homewood Friends Meeting was early in November when some 35 Friends gathered to consider the various aspects of Homewood's life and program. Findings, suggestions and recommendations resulting will be given the entire membership, with pertinent recommendations going to the Monthly Meeting and appropriate committees for action. One recommendation was that an Annual Meeting such as this should be held regularly to look at the Meeting objectively. . . . Homewood Friends chose for their Christmas sharing in 1958 the "Relief Fund for Ramallah, Jordan," the Sunday School children wanting to place their interest on the "land where Christ was born". The offering taken at the Christmas program goes to Ramallah to help those in urgent need in the town of Ramallah where our Friends schools are located.

* * *

Indianapolis, Ind.—Valley Mills Meeting reports that Russell Elmquist has resigned as pastor of their meeting and has decided to devote himself to teaching. Ministry and Counsel is studying several alternatives for the meeting; in the interim, Esther Littler will serve as General Secretary, with visiting speakers each Sunday.

* * *

East Bend, N. C.—One month's offering for this meeting's Building Program amounted to $303. "This may indicate our desire for added class rooms and facilities even more than our attendance shows!" comments one Friend. . . . In the past five years the meeting has expanded from having one worship meeting for each month to holding regular Sunday worship each week. Their membership has grown; their income more than doubled; and plans are under way for added classrooms and other facilities. Yet they are concerned for outreach both within North Carolina Yearly Meeting and the Five Years Meeting.

BIRTHS

Anderson — To Arnold S. and Rusk Anderson of Minneapolis, Minn., on Dec. 14, 1957, a son, Colin Macdonald.

Boadway—To Jack and Cynthia Kamp Boadway, at Xenia, Ohio, on Oct. 13, a daughter, Katherine Ann.

Carter—To Charles and Elsie Tollefson Carter, in Richmond, Ind., on Nov. 20, a daughter, Nancy Louise.

Davis—To Donald E. and Lucile Jones Davis, formerly of Portland, Maine, at Lawrence, Kansas, on September 27, 1957, a daughter, Katherine Mary.

Doty—To Orin and Lois Doty of Minneapolis, Minn., on June 24, 1957, a daughter, Jenise June.

Giltner—To Dick and Janet Giltner of Lafayette, Ind., on Sept. 22, a daughter, Diana Carol.

Goebel—To Charles and Belle Gorman Goebel, members of the Rochester, N. Y. Monthly Meeting, on Oct. 24, a son, John Philip.

Hanson—To Clark and Jean Hanson, of Lafayette, Ind., on Sept. 24, a son, Craig.

Harvey—To Allan and Virginia Harvey, on Nov. 13, of Thorntown, Ind., a son, Peter Anthony.

Loser—To Jerome and Mary Loser, of Lafayette, Ind., on Nov. 4, a son, David Lynn.

McGrew—To Jameson A. and Janet Johnson McGrew, on Dec. 4, New Castle, Ind., a son, Lindley Craig.

Magraw—To Richard and Shirley Magraw, of Minneapolis, Minn., on Nov. 7, a son, Thomas Wright.

Murphy—To Jack C. and Marjie Coppock Murphy, of Jonesboro, Ind., on Dec. 5, a daughter, Patricia Ann.

Newhall—To William and Gail Newhall of Minneapolis, Minn., on Oct. 26, a son, David Barrett.

Parker—To John and Patricia Parker of Minneapolis, Minn., on Oct. 15, a daughter, Sarah Jane.

Shelby—To Francis and Martha Jo Shelby, of Lafayette, Ind., on Nov. 21, a son, Thomas Stanley.

BY ADOPTION

Crocker—To Herbert and Catherine Crocker, an adopted daughter, Carmen, born 8-21-51 and her brother Terrence, born 4-21-53, in Minneapolis, Minn.

DEATHS

Coppock—Cyrus L. Coppock, in Jonesboro, Ind., Sept. 23, following a prolonged illness, aged 81. The son of Joel and Nancy Fort Coppock, he was born in Gas City, Ind., March 17, 1877, and was a birthright Friend. For many years he sang in the choir of the Jonesboro Friends Church and served as choir director. Surviving are one daughter, Winifred Randolph, and two grandsons, Robert and Richard Randolph, all of Jonesboro. Services were in Jonesboro, with burial in Gas City, Ind., Delmer Mock officiating.

Earnest—Floyd J. Earnest, a member of the Minneapolis, Minn. Meeting, on Nov. 10, at Urbana, Ill., in an airplane accident. The son of Joseph and Anne Earnest, he was born in Moose Lake, Minn. and was educated at Augsburg College, Minneapolis; North Park College in Minnesota; and Hartford Seminary, Hartford, Conn. He had worked for the North Central Airlines of Minnesota; and since last June had been a flight instructor on the staff of the University of Illinois, having an excellent record. Services and burial were held in Moose Lake, with Rev. Arvid Carlson in charge and Harold Tollefson of the Minneapolis Meeting assisting.

Haldy—Mrs. Herbert Haldy, on Nov. 13, 1958, wife of Herbert Haldy, minister of the First Friends Church in St. Marys, Ohio from 1939-1942.

Harris—Anna Davis Harris, widow of Burr Harris, whose home was near Marion, Ind., on Dec. 6, after a prolonged illness, age 85. Born in Clinton Co., O., May 13, 1873, she was the daughter of William and Berthana Davis. A birthright Friend, she was a member of Jonesboro Meeting for many years. Survivors include a daughter, Marie Wood, a granddaughter; two great-grandchildren; two brothers, Joseph Davis, of New Vienna, Ohio, and Charles Davis, Auburn, Ind. Services were in Jonesboro, with burial in Marion, Ind., Delmer Mock, officiating, assisted by William Wagner, Bethel Meeting.

Kimber—Thomas Kimber, birthright Friend, member of First Friends Church in Pasadena, Calif., on Oct. 24, following a heart attack, aged 60. He was born in Muncy, Pa., Jan. 5, 1898, but grew up as a member of the Friends Church in Newport, R.I., where his parents, the late John Shober Kimber and Mary E. Kimber, were ministers. At the time of his death he was Professor of English at Pasadena College and very active in the Friends Church, where he taught a large Bible class for adults and was also a member of Ministry and Counsel. During the past year, he was president of the organization of Alumni and Old Scholars of Friends schools and colleges, which meets annually during California Yearly Meeting.

Thomas Kimber attended Westtown Boarding School, Haverford College, and the University of Pennsylvania, but received in 1920 his B.A. from Whittier College, where he was active in religious organizations, glee club, baseball, basketball, and tennis teams. He received his doctorate at the University of Southern California, having for his dissertation "The Treatment of the Quaker as a Character in American Fiction, 1825-1925."

Surviving are his wife, Anne Wernecke Kimber; his brothers, J. A. Morris Kimber of Whittier, James E. Kimber of Berkeley, John Shober Kimber of La Habra, Calif.; and his sister, Margaret Williams of Wheaton, Ill. Services were held in the Pasadena Friends Church with Stuart Innerst, George Moore, Kenneth Pickering and Harold Culbertson participating.

Peebles—Myrtle Louise Peebles, on Nov. 18, at her home near Wabash, Ind., aged 49. The daughter of Fred C. and Ella Pries, she was born April 4, 1909, in Piper City, Ill., but had been a resident of Wabash County since she was a small child. She was married Feb. 16, 1930 to Preston Peebles; and has been an active member of the Wabash Meeting since her marriage, being active in the work of the Sunday School; serving one term as President of the Wabash United Society of Friends Women; and most recently being a member of Ministry and Counsel. In February, 1958, she and Preston Peebles attended in

Washington, D.C. the Reciprocal Trade Conference as representatives of the Five Years Meeting and the Friends Committee on National Legislation.

Surviving besides her husband are a son, Vaughn of Wabash, and a daughter, Phyllis, attending Earlham College; her mother, Mrs. Ella Pries of Wabash; one brother, Clarence Pries, of Wabash; and two granddaughters. Two brothers, one her twin, preceded her in death. Funeral services were held in the Wabash Friends Church, John Retherford in charge with William Wagner assisting. Interment was in the Friends Cemetery, Wabash.

Ryon — Fred Lewis Ryon, retired Friends minister, in Spokane, Washington, on October 26th, aged ninety-nine. He was born at Hanover, Michigan, June 14, 1859. He and Olive A. Ryon served long and faithfully among Friends. He held pastorates at Hanover, Michigan; Pelham, Ontario; Fruitland, Kansas; Indianola, West Branch and Muscatine, Iowa; Clintondale, Poplar Ridge, and South Glens Falls, New York.

Starr—Winifred McElwee Starr, a birthright member of the Springfield, Ohio, Meeting, on November 28th, aged 50. The daughter of William and Flora Curl McElwee, she was married to J. Lester Starr on Dec. 25, 1937. A public teacher for more than 30 years, living all her life on the farm of her family, since her early teens she had been a teacher, also in the Springfield Sunday School. Services were at the Springfield Friends Church, Bessie Haworth in charge.

Zelliot—Minnie Hadley Zelliot, on November 27, at Des Moines, Iowa, aged seventy-five. She was born September 24, 1883 on a farm near Earlham, Iowa, the daughter of Perry Macy and Evaline Allen Hadley. She graduated in 1910 from Penn College and later earned a masters degree from the University of Denver. She was married in 1910 to Ernest A. Zelliot, who died in 1956. She was a member of First Friends Meeting in Des Moines and taught in the Sunday School for many years. She was a member of the Peace and Service Committee of Iowa Yearly Meeting from 1938 until her death, and served on the Five Years Meeting Peace and Social Concerns Board from 1945 to 1950. She was on the Executive Committee of the United Society of Friends Women from 1943 to 1946. She was interested in the ecumenical movement, and served as president of the Des Moines Council of Church Women from 1944 to 1946. She was vitally concerned for the peace testimony of Friends, and supported the American Friends Service Committee through the years. All her life, she was a devoted student of the Bible. Surviving are two daughters, Carolyn Zelliot Piburn of Nyadiri, Southern Rhodesia, now on furlough in Des Moines, and Eleanor Zelliot of Des Moines; four grandchildren; and one sister, Cora Hadley Applegate of Earlham, Iowa. Two children preceded her in death. Richard Newby of Muncie, Ind., Orlando Dick and Donald Ogren of Des Moines, and Willard Reynolds of Earlham, Iowa, participated in the funeral services. Interment was at Earlham. Memorials are being made to the Des Moines office of the American Friends Service Committee.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00, Prayer meeting 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec. — Meeting for Worship every first day. 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Moooresville, Indiana, Meeting

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Fla.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-6641.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. John Fletcher, Minister 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago — The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m. m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church. South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y. W. C. A., 325 W. Wayne. Call Beatrice Wehmeyer E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Sunday School, 10:45 Meeting for Worship. F[illegible] Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-3310.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

New Salem, Greentown, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting, Unprogrammed Worship 10 a.m. Classes 11 a.m. 2920—30th St., South Entrance CRestwood 7-2738.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meeting for Worship, 11:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence, Massachusetts — Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Teothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

New Bedford, Massachusetts—Corner of Seventh and Spring Streets. Meeting for Worship on First-days at 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson. Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Vsiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W5 down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK CITY—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

ANNUAL CALENDAR 1959

A Friendly Calendar

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Toledo, Ohio — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting. Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BEImont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.

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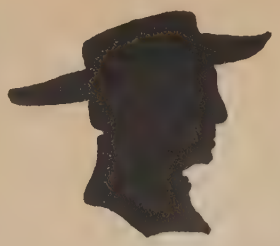

American

Quakerama

True Stories of Quaker Life, Concern and Humor

Visitation Under a Concern

Nixon and Louisa Rush worked as a team, both on their farm home just northwest of Fairmount, Indiana, and in the work of the Lord, in which they travelled occasionally.

Often Louisa seemed to get an "inspiration" first; but she would wait until Nixon mentioned the matter. So it was, some seventy-five years ago, that she had the Westland community much in her mind, but decided to wait until her husband called the matter to her attention.

One morning at the breakfast table, Nixon did mention that the Westland community was increasingly on his mind and he felt they should visit families in that neighborhood. Whereupon Louisa said, "Nixon, I have been waiting six weeks for thee to speak those words."

A visit to Westland was duly made. It was discovered that some matter of dissension had split the whole community into two factions. With Nixon and Louisa's patient and persistent visiting of families, various persons sought forgiveness, and the rift was healed.

I feel certain that this story was told me by Watler Rush, a son of Nixon and Louisa, though he has not been able to confirm it with the remaining children. But they all agree that it was in keeping with the character and the custom of their parents. It is no wonder that Nixon and Louisa Rush raised such a fine family .

Visitation was, in fact, often a real hardship on those who remained at home. But who knows of a time when visitation, on the part of parents under a concern, resulted in poor quality among the children? If the Lord has work for us to do, even the family seems to profit from our being faithful.

—Milton Hadley

A Friend Questions:

We are all concerned with integration, particularly here in the South. However, I have been disturbed that we are in the habit of speaking about accepting the negroes into the white school. Isn't integration a process of mutual acceptance? It is time for us to stop being condescending and to start wondering what the negroes will gain from association with us.

—Margaret Hofmann

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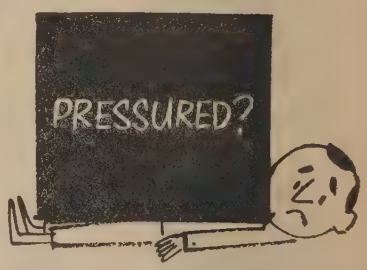

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